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Screening the concept of *Pramanas* and application of *Upamana Pramana* in *Charaka Samhita*

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ABSTRACT

Ayurveda and *Darshana Shastra* both are immensely influenced by each other as both sciences flourished in same time period. *Darshanas* are classified into six *Astika Darshanas* and three *Darshanas Darshanas*. Ayurveda has used the principles of *Darshana* and moulded them according to need, one such principle is *Pramana*. *Pramanas*, the means or sources for gaining the true knowledge have their special importance in Ayurveda in terms of literary, research, clinical practice and therapeutics. *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yukti* are the four independent *Pramanas* accepted by *Acharya Charaka*.^[1] He has not accepted the *Upamana* as a separate *Pramana*, but narrated it in the context of *Vada-Marga's* of *Roga-bhishagjeethiya-vimanam* of *Vimanasthana*.^[2] All of them provide valid and real knowledge. These eventually produce the true knowledge about the objects, similarly *Aupamy* which gives the knowledge or the idea of an object by the similar comparison. *Charaka* considered *Aupamy* as a component of *Vada-Marga* which gives the valid knowledge rather than the *Pareeksha*. *Acharya Charaka* has utilized the *Aupamy* throughout the *Samhita* and in most of the contexts to make fundamentals clear. *Charaka* conveyed the proper appreciation of various basic concepts, principles, processes, etc of Ayurveda with the utility of *Aupamy*. Hence an effort will be made to Screen the concept of *Pramanas* and application of *Upamana Pramana* in *Charaka Samhita*.

Key words: *Asanas*, *Obesity*, *Sthaulya*, *Shaileyadi Churna*, *Udvardana*.

INTRODUCTION

Ayurveda is the science of holistic life. Ayurveda is a sciencing which deals with preventive and curative aspects. For the same, many concepts have been explained by Ayurveda like *Roga Pariksha*, *Rogi Pariksha*, *Pramana*, therapies, formulation and many more.

Pramana is one among such which plays an important

role in promotion of health, helps in diagnosing and curing the diseases. All the *Sat* and *Asat Padarthas* are explained by *Acharya Charaka* with the help of *Pramanas*. *Pramanas* are mainly contributions of *Nyaya Darshana* and has given *Pratyaksha*, *Anumana*, *Upamana* and *Shabda Pramana* as a source for true knowledge.^[3] In Ayurveda, *Acharya Charak* has termed *Pramana* as *Pariksha*.

Acharya Sushruta has accepted *Pramanas* similar to *Nyaya Darshanakara* and mentioned *Upamana Pramana* separately.^[4] *Acharya Charak* explains only four *Pramana* viz. *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yukti Pramana* and will not explain *Upamana Pramana*. But in *Charaka Samhita*, we can see *Upamana Pramana* in the context of *Vadamarga* but its applications are seen widely throughout text. Utility of *Upamana* is seen in every branch of Ayurveda and also acts as an aid for *Pratyaksha*, *Anumana* and *Shabda Pramana* to obtain true knowledge because at many places knowledge

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obtained by other *Pramanas* is partial without *Upamana Pramana*.

Upamana or analogy is a comparison between two object or system of objects, that highlights respect in which they are thought to be similarly.^[5] *Upamana* along with other *Pramanas* helps in clinical diagnosis, Prognosis, identification of plants etc. Contribution of *Upamana Pramana* can't be ignored as it is equally important like other *Pramanas*.

Aupamyia is the description of similarity between things such as analogy of *Dandaka* (a disease in which body is rigid like rod) with *Danda* (rod); that of *Dhanustambha* (tetany) with bow and that of the health provider with the archer.^[6]

Number of *Pramanas*

Generally the means of obtaining knowledge are mainly three i.e. *Pratyakasha*, *Anumana* and *Aptopdesha*.^[7] But *Charaka Samhita* adds one more, the *Yukti* as fourth. Again, both *Charaka* and *Sushruta* add *Upamana* as the fifth *Pramana* to obtain knowledge.

Infact, if we critically examine the *Yukti* and *Upamana*, these two can be included in *Anumana* and *Pratyaksha* respectively. But in the context of clinical application both *Yukti* and *Upamana* have been given an independent status. So finally, the *Pramanas* are totally five in number, which can be applied clinically to obtain the knowledge about the disease.

Etymology of *Pramana*

The word *Pramana* is formed from the *Pra+maa+plutah* meaning the measurement /assessment.

Etymology of *Upamana*

It is derived from the words *Upa* used in the meaning *Saadrisya* or similarity and *Maana* in the sense of measuring or cognition.

However, the word *Upamana* has been translated variously as comparison, analogy, identification, knowledge by similarity and knowledge by assimilation.

Definition

The source or means by which a valid knowledge can be obtained is known as *Pramana*.

General application^[8]

Everything in the universe can be divided into two;

1. True (Existent)
2. False (Non-existent)

That can be examined by obtaining the knowledge from four sources of knowledge i.e. *Aptopdesha*, *Pratyaksha*, *Anumana* and *Yukti*.

The knowledge obtained through similarity or resemblance is known as *Upamana* and is *Karan* for *Upamiti*.^[9]

Upamana Bheda^[10]

1. *Sadrishya* or *Saadharmya Upamana*: Getting knowledge by comparison of similar things. Eg: *Go Sadrusho Gavayavah*
2. *Vaidrishya* or *Vaidhrmya Upamana*: Attaining knowledge through specific qualities between the objects. Eg: Camel is different from horse due to elevated rushta and long neck.
3. *Asadharan Dharma Vishishta Upamana*: Attaining knowledge of unknown object through comparing characteristic features or specialities. Eg: *Khadga Mruga* contains *Sruna* at near nose like elephant but have small mouth and no trunk.

Importance of *Upamana Pramana* in Ayurveda^[11]

- To identify unknown things based on resemblance, grouping different objects, to establish *Loka Purusha Samyata*, in deciding treatment, diagnosis and *Mithyahara Vihara Upamana Pramana* is very helpful.
- The transformation of *Dhatus (Nyayas)* - The metabolic transformation of the *Dhatus* is explained by various theories termed as *Dhatu Poshana Nyaya* in Ayurveda classics. These theories illustrate the transformation of one *Dhatu* to other *Dhatu* using the analogy. Example:

Ksheeradadhi Nyaya, Khale Kapota Nyaya and Kedari Kulya Nyaya.

Nomenclature of the instruments (Yantra and Shastra)^[12]

The instruments used in the surgical procedures are categorised into two types viz. Yantra and Shastra respectively. The nomenclature of these has been done utilising the similarity with the familiar animals and birds.

Example: *Simhamukha Yantra* and the *Nandimukha Yantra* resembling the face of the lion and Flamingo respectively.

Nomenclature of the Drugs^[13] - The synonyms of the Ayurveda drugs have utilized the analogy as one of the criterion. The basis of nomenclature is useful in the identification of the drugs.

Example: *Gandharvahasta* is the synonym of the *Eranda* as the leaf resembles the shape of the hands of Divine / *Gandharva*.

Nomenclature of the Diseases^[14] - The nomenclature of the diseases and symptoms is done on the basis of Analogy as evident in the names of diseases and symptoms such as *Tilakaalaka* (a black mole looks like size of sesame seed), *Kroshtuksirsa* (the swelling of knee resembling the head of the fox) etc.

Understanding the action of therapy^[15]

The actions of various therapies have been explained by using the analogy.

Example: *Swedana Karma* - the action of *Swedana Karma* has been illustrated by the analogy of bending of a stick by *Swedana*.

Upamana Pramana and Research^[16]

The research activity in Ayurveda is primarily based on the *Pratyaksha*, *Anumana* and the *Shabda* and the *Upamana* is generally considered under the *Pratyaksha* and *Anumana*. Therefore, there is a limited scope of application of the same in Research.

However, the understanding of the newer unfamiliar and unknown diseases are possible with the use of *Upamana*.

Application of Upamana Pramana in Charak Samhita

Like the lord of a city in the affairs of his city and a charioteer in the management of his Chariot, so should a wise man be ever vigilant in the caring of his own body. Here, 'Iva' type of *Upamavachaka* is employed. *Svashareera Rakshana* by *Medhavi* (intelligent person) is the *Upameya* and the *Nagara-Nagari's* relation, *Ratha-Rathi's* relation is the *Upamana*. In the above stated example, the *Upameya* is the object of comparison and the *Upamana* is standard of comparison.^[17]

In the management of *Udgara Nigraha*, medicines prescribed should be similar to those of advised in *Hikka Chikithsa*. Here, 'Tulya' type of *Upamavachaka* is utilized. *Hikka* treatment is the *Upamana* and the *Udgaranigraha Chikithsa* is the *Upameya*.^[18]

An able physician always proceeds with their treatment after proper examination. As an archer having the knowledge and practice (of archery) shoots arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act (of treatment) after proper examination will certainly cure a curable patient without fail. So, it is not correct to say that there is no difference between the application and non-application of therapeutic measures".^[19]

Blood should be regarded as pure when its color resembles red-gold, firefly, red lotus, *Laksha* (lac-resinous material) and *Gunja* fruit (*Abrus precatorius* Linn.) in color depending upon the individual constitution. Here, both *Aabha* and *Sannibha* type of *Upama Vachaka's* are utilized. Color of gold, *Indragopa*, *Padma*, *Alaktaka* and *Gunja Phala* are considered as *Upamanas* and *Shuddha Shonitha* (pure blood) is *Upameya*.^[20]

In *Shuklameha* the patient complains of passing the urine having white color like that of pasted flour. Here, 'Nibha' type of *Upamavachaka* is utilized. *Shukla-Pista* is the *Upamana* and the urine's color in *Shukla-Meha* is the *Upameya*.^[21]

In *Haridrameha* the patient complains of passing urine, having pungent taste and color like that of the juice of *Haridra*. Here 'Sankansha' type of *Upama-Vachaka* is utilized. *Haridrodaka* is the *Upamana* and the urine's color in *Haridra-Meha* is *Upameya*.^[22]

Due to the excessive *Viruddhashana*, *Adhyashana*, *Ajeernaashana* etc. leads to production of *Ama* which is similar to the *Visha* and it is incurable. Here, 'Sadhrusha' type of *Upamanavachaka* is utilized. *Visha* (poison) is the *Upamana* and the *Ama* is the *Upameya*.^[23]

Similarly, as a flower predicts the future growth of a fruit, appearance of various types of *Arishta Lakshanas* denote the impending death. Here, 'Yatha-Tatha' type of *Upamavachaka* is used. The expression of flower showing the future fruit is the *Upamana* and the *Arista Lakshanas* signifying the upcoming death is the *Upameya*.^[24]

In *Udumbara Kushta*, affected skin resemble like the fruit of *Udumbara*. Here, 'Abhasa' type of *Upamavachaka* is utilized. *Udumbara Phala* is the *Upamana* and the color of affected skin in *Udumbara Kushta* is the *Upameya*.^[25]

Charmakhya is the thickening of the skin which appears like elephant skin. Here, 'Vat' type of *Upamavachaka* is utilized. Elephant's thick skin is the *Upamana* and the thickness of skin in *Charmakhya* is the *Upameya*.^[26]

Just like cloth takes away the dye only from the mixture of water and *Kusumbha*, similarly the non-unctuous enema eliminates the excrements from the liquefied body. Here, 'Yadvat-Tadvat' type of *Upamavachaka* is employed. Elimination of wastes from *Dravikruta Deha* by *Niruha Basti* is the *Upameya* and absorption of the dye alone from the mixture of water and *Kusumba* is the *Upamana*.^[27]

DISCUSSION

All Ayurveda principals proved on the basis of *Pramana*. For *Sat* and *Asat Jnana* of world, to study *Adhyatmmika* and *Adhibhoutika*, to understand the *Punaarjanma*, for *Trikalika Jnana* of *Bhava* and *Abhava Padartha*, for *Satyasatyata - Grahyagrahyata*,

for confirmation of true knowledge, for *Rogi* and *Roga Pariksha* and also for *Chikitsa Saphalata*, for knowledge of *Srushti*, *Pramanas* required.

Pramanas are the means of knowledge or the investigatory tools, explained in Ayurveda as well as in *Darshana Shastra* to understand the different *Padarthas*. *Acharya Charaka* has accepted the *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yukti* as an independent *Pramana* or *Pareeksha*. These ultimately produce the true knowledge about the objects, so is the *Aupamyia* which gives the knowledge or the idea of an object by the similar comparison. *Aupamyia* is the outcome of *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yukti*, so he has not accepted it as a separate *Pramana*. But *Charaka* mentioned in the context of *Vadamarga's* which helps in *Sambhasha* (healthy discussions/debates) by the *Vaidya-Samuha* and ultimately helps in attaining valid knowledge. Hence *Aupamyia* is considered as a type of *Vadamarga* which gives the valid knowledge by discussion, rather than the *Pareeksha*. Various *Upamavachakas* like *Vat*, *Tat*, *Nibha*, *Sankansha*, etc have greater importance in compiling the literature or in literary research. In the process of *Jnanotpatti*, the contact of the self with the mind, mind with the sense- organs and the sense- organs with the objects are involved. But in the case of *Upamiti*, the remembrance of the authoritative statement and the *Sadrushya Jnana* of the cow are needed. So, it is not correct the opinion of the opponents that the *Upamana* can be included in perception. Hence both are different and give validative knowledge.

Some *Darshanikas* like *Charvaka's*, *Bauddha's*, *Vaisheshika's*, do not admit the *Upamana* as a separate means of valid knowledge. According to the *Vaisheshika's*, direct perception and inference are the only two means of valid knowledge. They do not recognize the verbal testimony (*Shabda*) and comparison (*Upamana*) as a separate means of valid knowledge. According to them, these two *Pramanas* are only as two different forms of inference. But *Naiyayika's* stand is that, it is not correct for verbal comprehension and comparison to takes place even without the knowledge of invariable concomitance.

Therefore, they included *Upamana* and *Shabda* in the other *Pramanas*. The Naiyayikas prove that *Upamiti* is different from *Shabdabodha*. The main difference between *Upamiti* and *Shabda* is that for making *Shabdabodha*, *Pada* and *Jnana* is needed but in the case of *Upamiti Sadrushya Jnana* is needed. *Acharya Charaka* emphasized the utility of *Aupamya* by citing in all the *Sthanas* and in all the contexts. *Charaka* conveyed the proper appreciation of various basic concepts, principles, processes, etc. of Ayurveda with the utility of *Aupamya*. Various aspects of Ayurveda are difficult to comprehend which could be better understood by *Aupamya*. *Aupamya* makes the concepts or principles clear with proper utilization.

To illustrate certain difficult theories in Ayurveda analogies are used. For example to establish that the diseases do not go without the accompaniment of humors, the flight of bird throughout the day is given. In no time of the day the bird can discard its shadow. Thus, we find that in Ayurveda analogy is used as an instrument of knowledge as well as a technique in scientific debate.^[28]

CONCLUSION

Ayurveda is a *Sarvaparishada Shastra*. There are similarities in the concepts of Ayurveda and *Darshana*. Ayurveda has accepted subjects from *Darshana* according to its convenience. *Pramana* are kept under sixteen categories of *Nyaya Darshanas*. *Nyaya Darshana* has accepted four *Pramanas* namely- *Pratyaksha*, *Anumana*, *Upamana* and *Shabda Pramana*. *Nyaya Darshanas* was the one who introduced *Upamana Pramana* as separate *Pramana*. Few *Acharyas* include *Upamana Pramana* under *Pratyaksha* and *Anumana Pramana*. *Acharya Sushruta* has followed all the four *Pramanas* similar to *Nyaya Darshana*. *Acharya Charaka* has coined the term *Pariksha* for the *Pramanas*. *Upamana Pramana* has been mentioned under the concept of *Vadamarga* in *Charaka Samhita*. In Ayurveda, *Acharyas* have widely utilized *Upamana Pramana* and its applicability is seen at many places in classics, right from the level of *Srishti Utapatti* to *Mrityu*. *Acharya Sushruta* has explained the structural, physiological and surgical

aspects of the body with the help of similes. *Acharya Sushruta* has chiefly used similes resembling the *Swarupa* which includes *Aakriti*, *Varna*, *Gandha* etc.

Acharya Charaka has not accepted *Upamana* separately but its applicability is seen at many places in *Charaka Samhita*. Beautiful similes are found related mainly to the mode of actions, while explaining mechanism taking place in body. Influence of *Upamana Pramana* is seen along with other three *Pramanas* and in all the fields of Ayurveda. The knowledge of *Pratyaksha* is incomplete without *Upamana*. *Upamana* also helps *Anumana* in drawing better inferences, especially during clinical practice. *Aaptas* has also made the use of *Upamana Pramana* at many places to make the concept easily understandable to others, and such examples also play an important role during treatment.

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